Christian Community

JOURNAL OF COMMUNITY RELIGION

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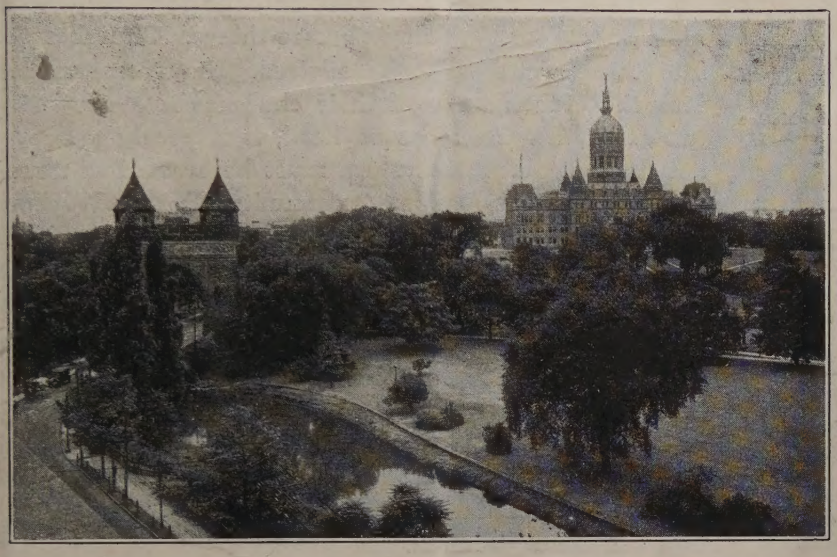

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APRIL 21, 1936

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The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Conference Experiences

PEOPLE sometimes travel across the continent to be present at a conference of Community Church Workers. Why do they come? Because they want to know the people who are engaged in the same kind of work as themselves. Most ministers realize that in the administration of any kind of a church with an interdenominational membership there are problems peculiar to this kind of work. To harmonize such a church, to turn its problems into assets and to make such a church happy in its efforts is the task of a man who in a statesmanlike way undertakes to face its problems. It is a revelation to many to find how workers with many kinds of denominational backgrounds may have a fellowship more intimate and more joyous than is often found in a church that is supposedly united by a common creed or liturgy.

All of us need to have our hearts warmed sometimes at a common altar with our brethren. In the local church one sometimes becomes discouraged. To go away from home and talk with people of other churches may result in one going home with a new satisfaction in the work that one is doing.

Ministers usually look forward to making a change some day. To do this they need to have an acquaintance in the movement of which they are a part. Sometimes pulpit committees go to such a conference looking for a minister. Even when this is not so, the friendships made will be of assistance as time goes on in making the pulpit exchanges which are normal in any kind of church fellowship.

When the program of a conference is pitched on a high intellectual level, when distinguished ministers and theologians come to bring their testimony, the program of a conference often reaches high levels of inspiration and guidance. Many people have gone home from the conferences of Community Church Workers feeling that in this fellowship they have listened to better speeches than they have heard anywhere for a long time.

There are things that must be done together. Plans must be laid for the doing of these things. Churches get into trouble and must be advised. New communities seek the consolidation of their churches into one institution. If this work has no head, it is poorly done, or not done at all. A literature must be created of newspaper, tracts and books. Community Church Workers has served now for twelve years in these and other fields of activity. It is worth while to have a part in the shaping of this significant movement in American church life.

It should be understood generally that one need not belong to an interdenominational church to participate freely in the conference. Those attending and enrolling are given the freedom of the floor. Even some of the board members of Community Church Workers do not belong to a community church.

The meeting at Hartford, Conn., May 12 to 14, should have a real appeal to hundreds of people. It is the first time the conference has gone to New England. That means many new faces and new friendships.

Warning

DREAM not of a new heaven, lad,
Dream not of a new earth;
Not without blood and tears, lad,
Are new worlds brought to birth.
Do not be a Dreamer, lad,
Dreamers suffer losses;
So put away thy dreams, lad,
Dreamers die on Crosses.

Clyde McGee.

Who's Who

The cover cuts of State Capitol and Grounds, and Former Residence of Mark Twain (now used as a branch library) are loaned through the courtesy of the Chamber of Commerce, Hartford, Conn.

Rev. Clyde McGee is minister of Bethany Union Church, Chicago, Ill.

Rev. A. Ritchie Low is pastor of United Church, Johnson, Vermont.

Alva W. Taylor, contributing editor, is professor of Social Ethics in School of Religion, Vanderbilt University, Nashville, Tenn.

Rev. Henry E. Robinson ministers to Community Church, Russell, Mass.

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America's Religious Problem

TIME-LAG manifests itself in connection with many phases of the economic depression. It took several years for real estate to suffer its decline of value. It will take many more for real estate to recover. Something of the same sort is to be noticed in the statistics of church life during the depression. The churches of America have suffered a decline of income since 1929 of forty-three per cent. The bottom was reached in 1934. A slight recovery came in 1935. These are the figures of the Federal Council of Churches.

Some will immediately object that church income figures have but little to do with America's religious life. That is to fail in realism when one examines religion. It has grown up in an economic order, and has adapted its activities to that order. A sudden dislocation of the economic order brings chaos. The figures show a vast army of the unemployed among the clergy of America. Those that are employed undergo hardships and privations in many villages and struggling city churches that make any sort of efficiency impossible.

What has happened to the little churches? Some are closed. Others remain open for a struggling Sunday school. In Indiana, and doubtless in many other states, one may find beautiful rural churches kept in reasonable repair as a place to hold funerals. There are no other activities in connection with the church.

But the depression has done other things to religion beside the institutional loss of income. The mobility of the population has increased. People have travelled to find jobs or to find a refuge with relatives. They have become money-minded in their struggle for the essentials of life. Among such people it is hard to cultivate an active religious interest. For the moment, life is bread and raiment.

For the moment economics and politics dominate the intellectual field. Even in a church convention one may hear more economics and politics than religion. We continue to tinker with the machinery long after the engine of religious idealism has stopped. Church conventions pass all sort of resolutions which sound brave and "forward-looking" at the time, but after the convention people go home, nothing happens. Behind the resolutions was no spiritual conviction.

Religion is slowly reorganizing itself to accomplish things in the absence of a budget. In Chicago the Congregational ministers have started a movement of "preaching missions". Parish ministers serve in neighboring parishes without accepting a single dime of remuneration beyond actual expenses. To accept a gift, even, would violate the code. A new evangelism, quite divorced from the greed of the old-time professional is arising. This good idea is being copied in other denominations.

Evangelism on a national scale is coming next fall. The Federal Council of Churches will carry into twenty-five key cities a team of the greatest preachers of America and perhaps of the entire world. It will be no sawdust trail affair. It will speak to the best intelligence of the various cities visited as well as to the man of the street. It will pay modest remuneration to the men that serve and this evangelism will be divorced from the greed of money and power.

If the American protestant church had ten thousand preaching friars who would go into the villages to revive dead religion, they could all be busy. Such an organization as Community Church Workers stands appalled by the need of a new Home Mission effort in America that will be constructive and open-minded. If America is to be reached with the gospel it is evident that many ministers must develop a sacrificial willingness to do a lot of additional work for which there will be no remuneration. Some one must go into communities where religion is dying, and labor for its revival. It will often be a hard and thankless task. The old-time loyalties have died. New ones must be built.

As the religious life of these dead communities is revived, the church activities must take on new form. The old-time pattern, preaching, prayer meeting and Sunday school must be supplemented with new activities that will bring into the religious institution the community-building interest and devotion. In many of the small communities of America practically everything is to be done. The church must pioneer the way.

For this new day we need leaders who will subordinate sectarian loyalties to the larger cause of religion. The more we mingle together, the more we are made to realize our essential one-ness in the things that really matter.

For the tasks that lie just ahead of us in re-building religion in America we need the leadership of a God who does things in the world of today, a Christ who really saves men and society and a church that is a school, a brotherhood, a workshop but most of all a Bethel. In the heart of the believer there must be vision, conviction, consecration and power.

Mother's Day

EACH month brings its share of special days when we focus our attention on special problems. The month of May is noteworthy because in it we celebrate Pentecost when we may well stress the unity of the church of Christ. "They were all with one accord in one place." And it is a month when Memorial Sunday gives the minister a chance to remind his congregation of the ideals that led us into the World War and our quite different approach to the problem of peace today. But most of all it is the month when Mother's Day brings throngs of people to the church, and we may talk about the Christian home.

In every community are a lot of unhappy homes. Difficulties between husband and wife arise from financial disagreement, from differences in religion and morals and from misunderstood personal relations. In these homes parents and children may have bad relations because of the lack of understanding of child psychology or from the indifference of parents to child welfare.

A society insists that upon this day the church should support the movement for a better medical care of expectant mothers that we may reduce the high death rate from maternity. America's record in maternity cases is not an honorable one.

But the biggest thing to do on Mother's day is to attack the problem of religion in the home. The voice of prayer is never heard in some homes supposedly Christian. There is trouble because the spirit of Christ is not there. Home is a place to "relax" which means to give vent to the ugliest things in our nature. The home needs more of the spirit of the Golden Rule, more love and more thought of others.

It is possible to make Mother's Day a day for the eulogy of motherhood, but motherhood hardly needs this. It is already appreciated. What we need is more understanding and more religion.

America and Her Crime Problem

THE execution of Bruno Hauptman brings to an end a bitter controversy, and stops the pouring out of gallons of printers' ink on the controversial features of this case Before that we were interested in the capture of John Dillinger or in the imprisonment of Al Capone. In recent years the spectacular crime stories in our newspapers have made us crime conscious.

In Chicago recently three youths in the teens were arrested for the murder of a physician lured from his home at night. They had lured and robbed other physicians with false calls. The home life of some of these youths was a feature of the story. Many criminals come from bad homes and from under-privileged neighborhoods in great cities. Most of them grew up without religious influences surrounding their lives. America needs to give heed to the prevention of crime through the abolition of slums and the extension of religious influence to youth. One-half of the children of America are growing up without religious teaching.

We need, also, to understand better the new things that are being done in various parts of the world for the reclamation of criminals. Some of our prisons are moral pest-houses. The revelations of unnatural vice in the prison at Joliet, Illinois, leading to murder, is but one such story that could be told.

Russia with her tyranny toward press and pulpit has not much to teach us about liberty, but she does have something to teach us about the reclamation of criminals. The story is well told by E. Stanley Jones in his recent book. They reclaim more criminals than any other nation in the modern world. We should not be ashamed to study her method.

Many criminals are defectives who will always make trouble. They should be discovered early and made wards of the state. Many of these defectives can never be made useful members of society. Yet in the past they have begotten large families and have left the race with the curse of their heritage.

The attack upon the parole system in many states is a movement against intelligent handling of crime. The Chicago Tribune carries at its mast-head a demand that the parole system of Illinois be abolished. This system fails sometimes, especially if it is administered by politicians instead of men of social vision.

We Make A Front Door Call

THIS month The Christian Community will be sent to every pastor of an interdenominational church that we know of, whether or not they are on our subscription list. This is done to announce the conference in Hartford in May.

However, we trust that the new readers will look this journal over carefully and ask themselves how they have managed to get along without it all this while. The news of a very important religious movement is given here and nowhere else. Dollars are not so plentiful in preachers' households these days, but surely one can be found for so important a need as this.

In our next issue, and the one following, we shall begin reporting the news and personal items that arise from the Hartford conference. Our new readers will want to carry on with this story. We cannot afford to continue to send the paper without the dollar. So if you want the rest of our continued story, sit right down now and send us your dollar bill. If the bill is not at hand right now, order the paper any way and pay on your next pay day.

Child and Community

A church school committee of a church in a residential community was recently making a study of the Sunday offerings over a period of years. With an increased attendance during this period there had been a notable decrease in the amount of the collection from Sunday to Sunday. This was to be accounted for in part by the depression. A newly opened drug store nearby with tempting window attractions may have diverted more nickels. But neither of these causes explained a

drop from ten cents per pupil a Sunday to less than five cents per pupil. Further study and investigation convinced members of the committee that the falling off was due most largely to the increased number of appeals for money from the pupils being made in the public schools. They begin in the fall and continue through the year. The causes for the most part may be worthy, but the methods are questionable. Group is brought into competition with group. Teachers must see to it that their room must reach its quota. Time is given, and pressure is brought to bear, to put these drives over in a big way. The result of this artificial stimulation and "the bringing-pressure-to-bear" method of getting money, selling tickets, and so forth, is instead of any quickened sense of sharing, an apathy and indifference to real appeals where the competitive features are absent. Other aspects of the relation of the community to the child deserve study. The number of organizations competing for the time of children in some communities is legion. And in all the confusion, chaos and competition it is the child that suffers most.

Glass Houses and Stone Throwing

THERE is an old saying that they who live in glass houses ought not to throw stones. One is minded to apply this to the church today when it is boldly criticising the ethics of the business world. What about the situation of many ministers today in the churches of our free faith! Could their position be more insecure? Where is ruthless and ruinous individualism more rampant and unrepentant than in the church life of our time? Year by year hundreds of young men go forth to seek churches. The seminaries are anxious to establish a "good record" in the matter of placing "their men". Churches looking for a minister are glad to be served by these young men. For they, of course, just starting out can hardly expect to receive the salary that had been paid a man with a wife and children. This aspect of the candidate's particular fitness to serve the church effectively has a powerful appeal to those responsible for the finances of the church. The result is that many a well trained man with ten or fifteen years' experience is pushed out to the bread line.

What can be done to bring order and system and some measure of security into the present confused and chaotic condition? Churches whose first concern is to cut down expenses, denominations whose first interest is to be able to report a new church begun on the latest prospect hill, seminaries who boast of their large enrollment and the number of graduates immediately placed are all due for real works of repentance. But where is the seminary president, or the denominational leader, who is speaking any forthright and courageous word on these matters? Until the church of our day becomes a little more sensitive to the ethical shortcomings of its own behavior toward its ministers and more willing to work cooperatively for a common cause, its word will carry little authority to a world that needs above all else to lay to heart the great truth. "One is your Father and all ye are brethren."

Church Organization and Community Life

HOW fully is your church organized? Some ministers boast of the number of organizations carried on under their church roof. One minister took pride in saying that ninety-five per cent of his membership was serving on some committee or other. On the calendar of another prominent church it was stated that "even the babies in this church are organized." One wonders what there is about a church organization that would keep fifty per cent, even, of its membership on committees. Such an organization is in danger of becoming all wheels with no spirit within it. What distinctive purpose and ideal governs a community church in organizing itself for community service? It is so often said that the way to keep people interested in the church is to get them serving on some committee. So a committee must be appointed in order to get somebody "in" the organization. Will you, then, ask some capable and effective worker on a civic committee to withdraw from such work in order to lead some new church group to promote church dinners or social activities? There is such a thing as building up the church at the expense of a real community life. It is the old story of the "Tenterton Church Steeple" over again. Off the coast of England a strong wall had been built as a barrier aganist the sea. Meanwhile the Bishop of the region, needing stone to complete the steeple of his church, took them from the sea wall and the graceful spire was completed. But next winter the storms came again and the peasants' lands were washed into the sea. And the peasants said "It was the Tenterton church steeple that did it." Are we to build church steeples or communities?

On Doing the Day's Work

By A. Ritchie Low

I REMEMBER listening one day to a professor of homiletics tell his class not to be triflers. No one would be present to see whether they did their work, he told them; there would be no whistle to answer, no clock to punch. They would be on their own. Because of this, when they got into the pastorate, they must always bear in mind that only their best each day would be worthy themselves, their church or their Master.

Some men take such advice to heart, Dr. Stafford of Old South Church, for instance. He was the successor,

you recall, to Dr. George A. Gordon for over forty years minister of this famous Boston parish. Recently, when he was in Vermont delivering some lectures, we sat down together and talked of many problems concerning church life.

"Doctor," I began, "how do you spend your days? What I want to know is whether you have certain things you do on certain days. What hours do you reserve for study purposes and what do you do about callers?"

"That's a good question," he replied. "Perhaps I can best answer you by going over each day of the week. Here is the story: Monday is my off day. I do anything I want to do, visit a friend, exercise by going for a walk, or fish. Tuesday I take care of correspondence, letters which have come to me during the previous week. All communications have to wait for a reply until Tuesday unless, of course, they are urgent. Wednesday and Friday I give over to the preparation of the sermon. Saturday I usually put on the finishing touches and go over it carefully. Does that answer your question?" I told him it did.

"Do you ever read sermons, Dr. Stafford?"

"Never. That is a fixed rule of mine. I am just built that way. You may be surprised to learn I have yet to read one of Harry Emerson Fosdick's. And never in my life have I read a sermon by Dean Charles R. Brown. I am thankful for their ministry and for those of other leaders but you see we are doing about the same kind of work. Another thing, Mr. Low. I have a mind that tends to absorb other men's thoughts and . . . well, you see what I mean!" I nodded my head. I did.

"Is it your opinion, Dr. Stafford, that the church is more influential today?"

"Yes, it is. We now have a much wider appeal than formerly. For a considerable time, as you know, our lamps of devotion burned but dimly. Today they burn more brightly. Moreover, Protestantism is now interested in the major issues of life and wants to help make life better. Her contribution is now not only better understood but better appreciated."

"What would you say were the peculiar problems of the modern church, doctor?"

While he thought about an answer he paced the floor. Suddenly he turned and asked me if I ever knew of a time in the history of the church when it did not face a crisis. I told him I didn't. Continuing he went on to state that today one problem confronting the church is the restating of old truths in modern terms. Then each minister must face for himself the task of deciding where the main emphasis is to be put. The clergy's job today, in his view, is an arduous one. Not only must he bring to the people a knowledge of the way of life, in addition he must, as in former times, be a physician of souls.

"You are a pretty busy man, I take it. Tell me, how do you spend your morning hours?"

"In my study," he replied, "reading, writing and thinking. I am available for conferences with those who wish to see me, at 11:45 a. m. but I am not available prior to that hour unless it is a case of necessity. My secretary attends to telephone calls and visitors. Another rule I follow is this: I serve on no committees. You remember that old saw about a committee being a place where minutes are kept and hours wasted. I am, to be sure, a trustee of a few educational institutions and I do my bit in other ways but I simply do not have the time to do chore work. But to get back to study hours. I usually reach the office at nine and put all there is of me into what I am doing, until conference time."

How many books a year do our leaders actually read? This well-known pulpiteer told me his average was between 50 and 75. Among magazines, he sees The Atlantic, International Review of Missions, the Hibbert Journal, the Christian Century and others of this type. When asked what he had read recently that he had found worth while Dr. Stafford mentioned the six volume biography of Disraeli, also Archbishop Temple's "Nature of God and Man." Concerning parish calling he told me he made, on an average, between three and four hundred calls a year. Last year it was 365.

A question I have frequently put to some of our leading American preachers in recent months is this: is it easier to be a country minister than a city pastor? Ralph W. Sockman, I remember, answered by reminding me that in the country the minister does the changing whereas in the city it is usually the congregation that does the moving about. Dr. Stafford of Old South Church, however, was not so sure.

As he sees it, one of the hardest things to do is to run a small church and run it well. The reasons for this, he told me, were obvious. The music, for instance, was on the whole poor; there were fewer talented people, fewer leaders to work with, fewer to assume and to share the responsibilities. That it is a real task to be a successful country minister he readily admitted. He is so close to his problems and the human element enters so largely into all that is said and done. For sheer comfort, said this well known Boston pastor, give him a suburban parish.

Why do the Congregationalists show a decrease in membership? I reminded him that when church census figures were published his communion was one of the few that did not show a gain. Dr. Stafford said that one likely explanation is this: nowadays there are fewer padded rolls and members remaining on the books were much more likely than formerly to be bonafide, active members. In recent years a great deal of pruning, he said, had been done.

Our conversation switched to the preparation of sermons. I wanted to know if our friend from the Hub city prepared his sermons from week to week or whether he adopted a long range plan for his pulpit ministry. He replied by saying that each spring he gathers his texts and prepares his topics for the next winter's work. In this way there is not only variety, in addition it helps him to gather material for future discourses. Instead of hunting for material, material hunts him. And this, he be-

lieves, is the more excellent way. I agree with him.

We took up at some length the present agitation to make our church auditoriums more worshipful, by installing chancels, for instance. After sounding out Dr. Stafford I found him favorably disposed toward this trend. Since my last visit to Old South Church, he told me, there has been erected the George A. Gordon chapel. It is a place of beauty and peace and reverence.

"If the President of the United States planned to visit your home what would you do?" he asked. He answered his own question by saying that no matter what a man's politics may be, if the nation's Chief Executive planned to pay him a visit he would give him the very best he had. "God is our guest when we meet in His Name. He is in the midst and we are in the presence of the Holy of Holies. Is this not the reason why we should make His abode worshipful, His home beautiful so that spirit with spirit can meet?" I readily agreed.

What and who is the successful minister? was my last question. Who is to determine, I asked, and what are the criterions? Our neighbor from Boston replied neatly and conclusively by quietly stating that the test of any man's ministry is what he leaves behind him when he goes away.

Peace and the League of Nations

Alva W. Taylor

THE Hitler episode has its roots in the treaty of Versailles. Germany was compelled to sign at the "point of the gun" so to speak. She was disarmed, her colonies taken, her people reduced to subjection. When Hitler first broke that treaty by re-arming, few outside the ultra-French die-hards were inclined to complain A covenant signed under duress will be broken by force if it is not modified by reason. But when he reoccupied the Rhineland he also broke the Locarno treaty which German statesmen had not only voluntarily signed but had helped to devise. Legally France would be justified by driving him out of the Rhineland, but morally again it must be admitted that Streseman helped devise that treaty as a safety device—the best he could get under the harsh conditions of Versailles. It also had to be modified sooner or later. With Hitler's style of action few will endorse; with the German people's desire for equality most of the world will sympathize. As a Belgian statesman said some time ago—a strong and virile people cannot be forever kept under the yoke of discrimination. Britain has taken her stand on collective action through the League of Nations in regard to both Italy and Germany. The final settlement will doubtless come through the League. If Germany will return to the League and if France will consent to accept her into the family of nations on a basis of full equality it is possible for the present dangerous situation to be turned into a peace that will last long. The remaining danger will be Hitler's designs on Russia, but as Russia is also a member of the League its machinery can, if used, bridge that danger. As the League may bulk large in the matter for many months to come, I would like today to recount some of its history.

Sixteen years ago the League of Nations came into being. Woodrow Wilson had battled his way through intrigue, indifference, political opportunism, the spirit of revenge and traditionalism to win it. The peace conference had been dominated by the spirit of Clemenceau, and back of the "Tiger" was the potent influence of Foch, the warrior, demanding "security" in the old military terms. Clemenceau thought of France only, and had no faith in good will. Foch began his career fighting the German invader; he was fighting it with a victory and had no faith in anything but force when dealing with the foe. Lloyd George was still under the spell of the war mind and had made a political alliance with the Tories. He says Clemenceau "gave" Woodrow Wilson the League covenant to satisfy the "professor", meanwhile he took the Saar and the Rhineland and fixed an economic death sentence upon Germany. Lloyd George himself was enforcing the economic blocade upon the defeated and prostrate nation, starving its women and children, and was carving out the better portion of the German colonies for the British imperial platter. War psychology sat at the head of the table at Versailles; it was less a peace conference than a conference of the victors. President Wilson's one hope was to get the covenant of the League of Nations rooted into the settlement in the faith it would serve as a constructive, meliorating and mediating force as time cooled war tempers and the more benign forces of reason and constructive world-building began to emerge from under the enmities of war. Behind him stood such potent names as those of General Jan Smuts, Lord Robert Cecil and Edouard Benes. Clemenceau's career ended with his hymn of hate at Versailles, Lloyd George's career went into eclipse with his Tory coalition and the mere reading of Foch's opinion in the French Chamber of Deputies was deplored and denounced as political unwisdom by Briand. Lord Robert Cecil is the most potent personal force in British foreign policy. Edouard Benes is the strongest single personality influencing the trend of things in the Balkans, the historic war center of Europe. General Smuts is a world figure—the tallest that emerges from among the military chieftains of the war. Woodrow Wilson slowly arises from the debris of partisan hate, war psychology and the ebb tides in which war engulfed the reign of his idealism. As General Smuts said, his name will be written as far above all others of his period as the League arises above all else in the making of peace in the world of tomorrow.

Sixteen years ago there gathered in the cloak room at Quai D'Orsay a small group of men sent by their

political superiors to inaugurate the League of Nations. The prime ministers were not there and the proceedings were formal, the speeches were stilted, the newspaper men were sceptical and the session lasted only an hour and a half. The net positive result was the appointment of an unimportant boundary commission, but the League was born. The European official family was not jubilant over the newcomer, but here it was and official good faith demanded that it be provided for. It had a name and a beginning and within it was the spark of a vitality which, properly nourished, would make it the thing men of good will had dreamed about for half a millenium—a parliament of mankind, a federation of the world. What was written in its covenant mattered much less than did the fact of its being. It is told that a wealthy globe-trotting woman came to Switzerland, even as all travelers do, and having seen the Jungfrau, the great Rhone glacier and all the rest, bethought herself of the League of Nations also as one of the things the world talked about. So she went to see it, but came away saying deprecatingly, "Why, it's nothing but a table and a dozen chairs." In the words of the street she had "said a mouthful". For the first time in the six thousand years of international history there is a "table" set in the midst of the nations to which they may come, nay must come, and consider together ways and means to avoid that fractional strife that has made so much of history a tragedy. Earl Grey said that such a council table two weeks before the fateful days of late July, 1914, would have prevented the world war. That council table is the active center of the League and it is a symbol of the larger and even more potent fact of world organization. The assembly, which was to meet "from time to time", has become the clearing house for the judgments of mankind on the making of peace. It meets as regularly in the early days of September as does the congress of this union of states in the early days of January. There the small nations have a voice and on occasion that voice has proven a power to direct the judgments of the Council and to veer the policies of power from the imperial toward the commonweal. When it meets thousands come from the ends of the earth to look on and the press gallery numbers as many as does the chamber of the Assembly. Back of both Assembly and Council is the permanent Secretariat, always in session, a watch tower and a signal station for the stormy political world, the focal center for all those associations and organizations that cultivate understanding, and the clearing house for international action. General Smuts says: "The League of Nations ranks as the most important change in the modern world. As sure as the sun will rise the day will come when our cause will be triumphant and stand as the cornerstone of peace and human happiness. Our triumphs may not come for ten years or for twenty years, but as sure as we sit here the time will come when our efforts will be justified."

Elihu Root says: "The League in the political field and the Court in the judicial field have been rendering the best service in the cause of peace known to the history of civilization; incomparably the best."

The thing conceived in the hopes of mankind through centuries did not spring into being full-formed, like Juno from great Jove's head; it began, like all life, in embryo, and it gathers power with time and experience. We began as a confederation of states, suspicious of one another and destined to settle differences in blood after almost a century of national existence. Practically every great nation in the world, and many of the smaller ones, are federations, and they are evolutions that required much time for their consolidation into stable, unitary governments. If the League of Nations becomes a real parliament of mankind in one hundred years it will have outstripped the history of great nations in the making, taking into consideration its great meaning and the fact that it crosses the barriers of geography, language, national tradition and all the rest. It will have to experiment its way into power and usefulness, because even the great federations of states can offer no model for the federation of a world in which cultures differ, progress is uneven and no super-state is desired.

The first decade and a half of its history is but a day in the history of nations. But in that short time it has gathered practically all the great international organizations under its aegis and inaugurated new ones more potent than the old. It has become the focal point for international discussion and much of international action. It has, said Arthur Henderson, President of the Disarmament Conference, on at least seven occasions settled peaceably disputes that might have led to war; it has organized international co-operation for the abolition of slavery, to control the narcotic drug trade, to put an end to the traffic in women and children and to fight epidemic diseases in the backward sections of the earth. It would require a large volume to tell the whole story.

Just as most illness could be avoided by the practice of preventive medicine, so most wars could be avoided by the practice of international co-operation. That the League will be able, in due time, to do. Its mediating function has been its most useful. When Mussolini took Corfu it sent him back home and procured settlement without Greece striking back. When Finland and Sweden fell out over the Aaland Islands, it mediated a peaceful settlement. When Greek soldiers crossed the Bulgarian border in battle line, it forced them back and mediated the settlement in Bulgaria's favor. But for the Hitler episode there is little doubt it would have soon stopped Mussolini in Ethiopia.

From Woodrow Wilson's last great address, delivered at Pueblo, September 25, 1919, we quote:

"There is only one power to put behind the liberation of mankind, and that is the power of mankind. It is the power of the united moral forces of the world, and in the Covenant of the League of Nations the moral forces of the world are mobilized. Reflect, my fellow citizens, that the membership of this great League is going to include all the great fighting nations of the world,

(Continued on page ten)

Eighth Biennial Conference of Community Church Workers of U.S.A., Inc.

MAY 12, 13, 14, 1936

Broadview Community Church, Hartford, Connecticut

May 12, 13, 14, 1936.
Broadview Community Church, Hartford, Connecticut.

Broadview Church is located at the corner of Roger and Oliver Streets about 2 1/2 miles on the southwest side of the city of Hartford. Trolley cars marked "Elmwood", "Newington", or "New Britain" all pass the Church at Oliver Street. Delegates arriving by train or bus will call the church telephone, 7-7630 upon arrival and transportation to the church will be provided. All delegates are asked to arrive for the opening session at 2:00 o'clock Tuesday, May 12th.

Entertainment and lodging will be provided by Broadview Community Church and the Elmwood Community Church to all registered delegates to this Conference on the Harvard plan which includes lodging and breakfast without charge. A normal charge will be made for luncheons and dinners.

The local committee is arranging a sight-seeing trip through the historic city of Hartford on Thursday afternoon.

Registrations and room reservations should be sent by May 1st to the minister Rev. Roy J. Schramm, Roger and Oliver Streets, Hartford, Conn. The registration fee has been reduced to $1.00.

CONFERENCE PROGRAM

Tuesday Afternoon, May 12th

Conference Chairman: Rev. Barclay Acheson, Executive Secretary, Near East Foundation, N. Y. C.
Conference Chaplain: Rev. Tallman C. Bookhout, Community Church, E. Williston, L. I., N. Y.

2:00 Worship: led by the Conference Chaplain.
2:15 Address: "The Distinctive Characteristics of the Community Church Movement."
Rev. R. Carl Stoll, President, Community Church Workers of the U. S. A., Inc.
2:45 "Outline of an Effective National Organization to Implement Community Religion."
Presented by Rev. H. L. MacKenzie, Community Church, Great Neck, L. I., N. Y.
3:15 Recess.
3:30 Evaluation of the proposals for "An Effective National Organization". Points of view expressed by:
Rev. Carl Weist, Mt. Vernon, N. Y.
Rev. Albert Allinger, Mossmere, N. J.
Rev. Orvis F. Jordan, Park Ridge, Illinois.
Rev. E. H. Gebert, Longview, Washington.
Open Discussion.
Summarization.
5:00 Adjournment.
6:15 Dinner Conference: Discussion "The Church and Finance"—Presented by Rev. Albert F. McGarrah, D. D., The Church Campaigns Bureau, Philadelphia, Pa.
8:00 Worship: Led by the Conference Chaplain.
8:30 Address: "Religion Facing New Frontiers."
Rev. Robbins Wolcott Barstow, D.D., President The Hartford Seminary Foundation, Hartford, Conn.
9:30 Conference Business.

Wednesday, May 13th.

9:30 Worship: Led by the Conference Chaplain.
9:45 Address: "The Heathen and the Pagan."
Rev. Warren H. Wilson, D.D., Secretary, Board of National Missions, Presbyterian Church.
10:30 World Service Presentations, Auspices World Service Committee.
Chairman: Rev. M. W. Van Tassell, Community Church, Buffalo, N. Y.
11:15 Recess.
11:30 The Church and Music with Congregational Singing.
Mr. Harry Krimmel, Westminster Choir School, Princeton, N. J.
12:00 Religious Educational Work for Community Churches.
Rev. Paul H. Vieth, D.D.*, Associate Professor Religious Education, The Divinity School, Yale University.
*Invited.
12:30 Adjournment.
1:15 Luncheon served at the Elmwood Community Church.
2:30 Panel Discussions on Methods of Work in Urban and Rural Churches:
Rev. J. Quinter Miller, Ph.D., Secretary, Connecticut Council of Churches, Presiding.
Discussion based on the principle that "Local Conditions Should Determine the Program of the Church."
Chairman of Rural Panel: Rev. Hilda Ives, President, New England Town and Country Churches.
Panel Members: Rev. C. L. Applegath, Meriden, Conn.; Rev. W. L. Beers, Reading Center, N. Y.; Rev. C. I. Daniels, Bloomfield, Conn.; Rev. E. C. Field, E. Hampton, Conn.; Miss Elsee F. Layton, Director Rel. Ed., Union Church, W. Willington, Conn.
3:45 Recess.
4:00 Panel Discussion Continued:
Chairman of Urban Panel: Rev. C. K. Richard, Saugan-ash Community Church, Chicago, Ill.
Panel Members: Rev. Thomas L. Crosby, Waterbury, Conn.; Rev. Fred Hoskins, Bridgeport, Conn.; Rev. Fletcher D. Parker, Hartford, Conn.; Rev. Joseph O. Todd, Worcester, Mass.; Rev. J. G. Waggoner, Storrs, Conn.; Rev. M. W. Van Tassell, Buffalo, N. Y.
5:15 Recess.
5:30 Conference Business.
6:15 Adjournment.
6:45 Conference Banquet:
Toastmaster: Rev. O. F. Jordan, Park Ridge, Illinois.
1. Song Festival: Direction of Mr. Harry Krimmel, Westminster Choir School, Princeton, N. J.
2. Church Financing—Rev. A. F. McGarrah, D.D., The Church Campaigns Bureau.
3. Special Address: "Religion on a Community Basis." Rev. Worth M. Tippy, D.D., Federal Council of Churches.
4. Introductions of Ministers and Workers from the Field.

9:30 Informal Social Hour: Rev. & Mrs. R. C. Stoll, Hosts.

Thursday, May 14th.

8:45 Conference Business.
9:30 Worship led by the Conference Chaplain.
Singing led by Mr. Harry Krimmel, Westminster Choir School, Princeton, N. J.
9:45 Women and the Church.
Mrs. Arthur E. Hedstrom, Buffalo, N. Y.
10:20 Recess.
10:30 Address: "Spiritual Power for Today's Needs."
Rev. Clarence R. Skinner*, Dean Tufts College School of Religion, Medford, Massachusetts.
*Invited.
11:30 The Lord's Supper.
Ministers in charge: Rev. John Codd, Mattoon, Illinois; Rev. Oscar J. Randall, Washington, D. C.
12:00 Adjournment.
12:30 Luncheon Conference of Officers and Directors.
1:30 Sightseeing Trips.

Please use this blank for registration. Mail immediately.
Mrs. Charles R. Lewis,
Registration Chairman, Community Church Workers Conference,
Broadview Community Church,
Roger and Oliver Streets,
Hartford, Conn.

Enclosed please find $..... for ..... registration fees at $1.00. Please reserve ..... room(s) for ..... evenings.
(One, two or three)

Name .....
Address .....
Position and Church.....

LOCAL COMMITTEE ON ARRANGEMENTS

General Chairman: William E. Dowty.

Assistant Chairman: Mrs. Floyd E. Hough.

Publicity: Miss Alice L. Barlow, chairman.
Registration: Mrs. Charles R. Lewis.
Ushers: Ludwig Anderson.
Decorations: Mr. and Mrs. W. P. Fay.
A. F. Lindner.
Hosts and Hostesses: Mr. and Mrs. Henry E. Gage
Mr. and Mrs. Jesse Wheeler.
Meals: Mrs. David Harper, chairman,
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Rooms and Entertainment: Mrs. Elsie M. Tiffney,
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Book Exhibit: Mrs. James N. Bevan.
Recreation: Clayton R. Wilcox.
Medical Attention: Mrs. Rollin N. Peck.
Boy Scouts: H. Randall Pease, Jr., Scoutmaster.
Girl Scouts: Mrs. L. J. Patricelli, Captain.

Peace and the League of Nations

(Continued from page eight)

as well as the weak ones. And what do they unite for? They enter into a solemn promise to one another that they will never use their power against one another for aggression; that they never will interfere with the political independence of a neighbor; that they will abide by the principle that great populations are entitled to determine their own destiny and that they will not interfere with that destiny; and that no matter what differences arise among them they will never resort to war without first having done one or other of two things—either submitted the matter of controversy to arbitration, in which case they agree to abide by the result without question, or submitted it to the consideration of the Council of the League of Nations, laying before that council all the documents, all the facts, agreeing that the council can publish the documents and the facts to the whole world, agreeing that there shall be six months allowed for the mature consideration of those facts by the council, and agreeing that at the expiration of the six months, even if they are not then ready to accept the advice of the council with regard to the settlement of the dispute, they will still not go to war for another three months. In other words, they consent, no matter what happens, to submit every matter of difference between them to the judgment of mankind, and just so certainly as they do that, my fellow citizens, war will be in the far background, war will be pushed out of that foreground of terror in which it has kept the world for generation after generation, and men will know that there will be a calm time of deliberate counsel. The most dangerous thing for a bad cause is to expose it to the opinion of the world."

The League is teaching the nations to cooperate. Perhaps its most potent arm today is the work of those committees that mobilize the world-wide forces of good will for social reform. Through this work the peoples learn how to act together. If men of good will can be kept in the leadership it will gather momentum as the most benign constructive power in the world making for peace. We repeat—for a thousand years to come all roads to peace must lead to Geneva.

"Though the cause of evil prosper, yet 'tis truth alone is strong;
Though her portion be the scaffold, and upon the throne be wrong,—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

BOOK TALK

A Grain of Wheat

By Toyohiko Kagawa

150 pages, Harper Brothers, $1.00

KAGAWA'S journey through this country lends great interest to his novel entitled "A Grain of Wheat", which has run through more than two hundred editions in Japan and is now having a great run on the films. It appeared first as a serial in a Japanese journal, which had a circulation of about three hundred and fifty thousand. Before the serial was finished its circulation had increased by a round million copies.

American readers may wonder what made this novel a first seller in Japan. They will feel that it is not because of its literary merit and to discover the reason they will need to discover something in Japanese psychology that they do not find in our own, though it is a very touching and fascinating story.

It begins with the life of a poor lad who, under hard labor and denial, fell into bad ways; of his redemption in a mission in his home village; of his battle against dissipation in his family and the handicap of a brother who had become an evil promoter of communist propaganda. The heroine of the novel enters his life during his struggle towards higher ideals. The purpose of the novel is to promote cooperation and the sacrifices of the beautiful and devoted young woman when the hero is conscripted and sent to Manchuria in the army, gives the story its high lights in tenderness and sacrificial devotion. The success of the cooperative enterprise is thus built on a story like unto that of the cross. If you wish to understand Kagawa and his power read "A Grain of Wheat" and his "Songs of the Slums."

Kagawa

By William Oxling

202 pages, Harper Brothers, $1.00

THIS biography of Kagawa, written by Dr. Oxling, a lifelong missionary in Japan and for many years a colleague of the great Japanese leader, is the only complete and

authoritative story of his remarkable career. It is not only an account of his life and his work, but an interpretation of the soul of the man. He tells the story of Kagawa's birth, as the son of a concubine of a wealthy man in high political standing; of the death of his parents and the loveless home into which he was thrust through the Japanese custom that required the legitimate wife of his father to provide for him.

Out of this lonely and loveless life sprang Kagawa's brooding spirit, his flight to nature and dreams and his conversion to Christ. Next comes the story of his heroic years in the slums and then of his disillusionment with the effectiveness of mere personal work and his determination to abolish the slums in which he had dwelt. From that time dates his great work as a leader in the Kingdom of God movement and his crusade for peace, cooperation and a working brotherhood among men.

Through it all like a golden thread runs the story of his mysticism and undying faith. The book is sprinkled through with quotations from Kagawa's meditations, a collection of which, to this reviewer's way of thinking, greatly surpasses for our day and generation anything that Thomas A'Kempis ever wrote.

Learning the Truth

IN this issue of The Christian Community the Abingdon Press carries an advertisement of a catechetical book for use in Church Schools, written by one of the members of the Board of Directors of the Community Church Workers, Rev. H. L. MacKenzie, who is the minister of Community church at Great Neck, Long Island, N. Y. Mr. MacKenzie originally wrote the Catechism for use in his own Church School to be used as a supplement of the regular lessons, following the discovery that children were not understanding in any definite manner the Bible or its contents.

The Catechism contains a systematic presentation of Hebrew History in question and answer form; an account of the contents of each Biblical book, and an outline of the Christian Church in its five main branches. An admirable feature is a chronological chart which shows the dates, events, persons and the various books of the Bible from the beginning of Hebrew history to the close of the Canon of the New Testament. At the beginning of each Chapter an excellent glossary is provided which will prove a real help in enabling young people and (we suspect) adults to clarify religious terminology.

Any teacher who will read through and make a mental digest of the meaty material compacted in "Learning the Truth" will possess an excellent working knowledge of Hebrew history, the Hebrew literature, and the great teachings of the prophets and Jesus. This catechism will be especially useful in teachers' training classes, not only for its simplicity of presentation, but for its wealth of necessary factual information. Its low retail price should make it available for every Protestant child, and adult.

Ministers attending the Conference will have an opportunity of examining this very much needed modern catechetical book.

Books Received

Victories of Peace by D. M. Gill and A. M. Pullen. Friendship Press, $1.00.

Skyward—A Book of Horizons, by Frederick Deland Leete. W. A. Wilde Company, $1.25.

Lean Years and Church Repairs

By Rev. Henry E. Robinson

THE village of Russell, Mass., has a population of between five and six hundred people. Its chief industry is a paper mill nestled along the banks of the Westfield river which winds down the Berkshire valleys before it reaches the Connecticut. Twenty years ago two protestant churches existed in Russell. One was Baptist, the other Methodist. The Methodist grew too weak to live and disappeared after a lingering illness. This left the Baptist Church to serve all the Protestants of the community which was impossible because of a goodly number of Methodists and a sprinkling of Congregationalists who desired a more liberal fellowship. Even the Baptists were on a part time basis sharing the minister of a nearby town. The natural development materialized in 1923 when the Russell Community Church was formed. The Baptists gave the new organization free use of its properties and the merged fellowships proceeded to call a full time minister. The work went well for seven years, when the first pastor of the Community church moved to a larger parish. Another minister was called who remained about three years. In 1933 the church property was in deplorable condition. The Community church had been too liberal with its salaries. The first minister received $2500, the second $2000, which entirely drained the treasury as far as property repairs were concerned. The ministers who so well served the church in other ways failed to see that as long as they received such a high percentage of the income, the property must suffer. It was not a matter of indifference on the part of the people. They were ashamed of their house of worship. But somehow they did not put the fact together—as long as they lived beyond their means, the house of God must show it.

A student pastor from the Hartford Seminary came in January 1933. The whole country was in the throes of the depression. Many in Russell were unemployed. Pledges to the church had gradually grown smaller. Some were wondering if the church could keep its doors open. Factions had developed between the going of the second pastor and the coming of the third. Because the student was away all week, there was no restraining force to check sharp words and hard feelings.

A few loyal members, that little

nucleus, in every church, who are pledged to something higher than bickering, and given to something greater than factions, decided to take a venture. They felt that something must be done, that some big undertaking that would act as a uniting force should be shouldered. Their search for such an endeavor needed to go no farther than the rain streaked wallpaper, the rotten moth-eaten carpet, the dilapidated pews with their threadbare cushions, the ceiling scaly with peeling paint, the steps crumbling and dangerous. A group of young men asked permission to renovate the interior. Many said it was beyond reason. Even if the labor were donated, materials still cost money. But there was no stopping this persistent band, and they gained permission to proceed. From the middle of February till the first of May they worked. When an odd job came along they were obliged to earn what they could, but in the meantime instead of sitting in the post office whittling on soap boxes they were hard at work with hammers, saws, paint brushes, and wallpaper. The ladies were not idle either. They made patterns and selected material for reupholstering the cushions. It was really fun when they all gathered in the town hall to cut and sew the cloth A pulpit rug was purchased to lay over the beautiful new oak floor that glistened with varnish. Concrete steps that will last for eternity were poured. Neatly painted pipe rails replaced the toppling wooden banisters. New runners covered the aisles. Was this fresh clean auditorium to be cluttered up with those old coal stoves? No indeed! A crew of workers got their spades and dug a cellar room, poured concrete floor and side walls, and installed the latest steam heating boiler and radiators. This work represented over 3000 hours of volunteer labor with over 50 persons contributing labor with their hands. These people said to their church: "Silver and gold have I none; but such as I have give I thee."

It is far easier to relate all these things than it was to accomplish them. There were hurt feelings because this one's idea was discarded, because that one lost his tool. Procrastination was the constant menace that lurked at the door. The new soon wore off so that the work was really work. Debts were piling up close to the $1000 mark. Some were saying, "I told you so." But it wasn't long before this small but devoted group had some accomplishments to look back on which encouraged them. "Yes," they said, "we have spent some money, but we have something to show for it." They were right. It has been a hard fight through lean years but at the meeting in February 1936, to discuss and pass on the proposed budget, no unpaid bills were written in. Every cent had been paid. In that budget was an item of $400 for further repairs on church and parsonage which will put the property in A-1 condition. There is already bought and paid for, paint for two coats for the exterior, awaiting warm weather for the men of the church to apply it.

In conclusion need it be said that the Russell Community church means more to its members than it ever did before? Need it be said that the spirit of the people is vastly improved? Nothing seems too big to tackle now, and even the "I told you so" ones are beginning to see the light.

New Pastor Begins

REV. Waldo Adams has been called as the pastor to Community church at Garden City, Kansas. He was formerly the assistant pastor of Community church, of Kansas City, and a colleague of Dr. Burris Jenkins. Since his going to Garden City the church there has been able to report a large gain in attendance both at the morning church service and in the Sunday school. The church has arranged to hold its Easter morning service in the State Theater, and will be broadcast over station KIUL from 9:30 to 11 A. M. The sermon topic for the morning will be "Life's Beautiful Adventure." Mr. Adams has been very active in many ways in Garden City and has recently published some poems.

Speaks on Community Church

REV. E. J. Starr recently gave an address before the ministerial association of Dubuque, Iowa, on "Federated and Community Type Churches." Mr. Starr has a background of five years as a Y.M.C.A. secretary and several years as pastor of a federated church.

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American Representative

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never tell us so. A new subscriber, J. Wesley Johnston of Echo, Minnesota, was so pleased with the journal that he has ordered the back issues for a year. This action speaks louder than any comment with regard to his appreciation of the paper.

Adult Education in Oil City

A NEW community church was organized only a few years ago at Skellytown, Texas. It now has for its pastor Rev. Hubert H. Bratcher. This new church has the entire responsibility of the religious care of a community having several hundred oil workers. Among the local activities is a plan for the extension of adult education in the community. It is hoped to set up courses in many of the scientific and engineering subjects which would be of use to oil men. The church has already developed a considerable number of auxiliary organizations and issues a weekly calendar which is very nicely printed and is supported by the advertising of local business men.

New Church Extends Building

IN July, 1934, the property of Chapel Street Baptist church of East Gloucester, Mass., was made available for the Community church which at that time began to carry on the work of the community. The present pastor, Rev. Ralph M. Barker, assumed the leadership of this church about six months ago. The church plant has been enlarged by the addition of a new unit which will accommodate 300 people at church dinners. Over $8000 was spent in the construction of this unit and the work was done entirely by parishioners. There are no mortgages or debts of any kind, and a total of $53,000 has been expended up to the

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By H. LINCOLN MacKENZIE

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present time on the church property. The opening of the new unit was celebrated by a dinner which was served to 200 people.

Sunrise Service on Easter

COMMUNITY church of Clay Township, near South Bend, Indiana, announces a sunrise service for Easter morning at six o'clock, which will be conducted by the young people. Following the sunrise service an Easter breakfast will be served. On Easter evening the choir will present a cantata. Most ambitious plans have been made for the day and 350 invitations have been sent out. An appeal has been made for a special Easter offering of $300.

Twenty Years Pastorate

A TWENTY years ministry in West Concord, Mass., Union Church was concluded in January when Rev. Alfred Wheeler Stone resigned. A farewell reception was tendered the pastor and his sister which quite filled the Sunday School rooms of the church, and overflowed into the church auditorium. The program in connection with the reception was presided over by Charles T. Judge as master of ceremonies. The various addresses given, expressed the appreciation of the community for the service of Mr. Stone on the library board, the village improvement society and in various town projects. Mr. Stone is Chaplain of the Corinthian Lodge of Masons. One of the deacons of the church presented facts and figures showing the steady growth of the church under Mr. Stone's wise and forward-looking leadership.

Stewardship

McLAUGHLIN Chapel, Kirksville, Missouri, is organized as a community church. Recently the women of that church have been carrying on a course of study in stewardship under the direction of Mrs. O. F. Burris. The mimeographed outline of this study is available for wider circulation.

Holy Week at Park Ridge

ON the evening of Palm Sunday a group of eight young people presented a drama entitled "Simon, the Leper" in Community House at Park Ridge, Illinois. This dramatic production was preceded by a brief period of worship. It made a very deep impression upon the people present by its genuine religious appeal. A Good Friday service was held on the evening of Good Friday and three Easter services were held on the morning of Easter Sunday. These services were held at 8:15, 9:30 and 11 o'clock. The choir was excused from the first service during the time of the sermon, and were served breakfast over in Community house. A class of new members was received on Easter morning and the annual confirmation class of the church will be received

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on the Sunday morning following Easter.

In Theater on Easter

COMMUNITY Church, of Joplin, Missouri, has rented the Fox Theater of their community for use on Easter Sunday. This is necessary for two reasons. One is that the local church is undergoing repairs and improvements which will make it necessary to vacate the church for two weeks, but another reason is that the large Easter audiences overtax the facilities of this church. The minister, Rev. Cliff Titus, continues to broadcast over the Joplin station and his voice is well known in his section of Missouri.

Locates in Chicago

AVALON Park Community Church of Chicago has called Edward H. Koster as its minister. Mr. Koster has A.M. and B.D. degrees from the University of Chicago. He formerly served a church in Irvington, New Jersey, where he was chairman of the FERA and of the Council for Social Action of the Middle Atlantic Conference of Congregational-Christian churches.

To Hartford by Auto

A NUMBER of people in the middle west have expressed interest in going to the Biennial Conference of the Community Church Workers at Hartford, Conn., in May. Some of these wish to drive or to join up with other persons who are driving. The office of the Community Church Workers is happy to furnish information to all such people as no doubt the trip to the East can be made very much more pleasant and inexpensive by arranging automobile parties.

Plans for Loyalty Days

MONDAY noontime, March 16, a group of representatives from Protestant, Catholic and Jewish churches and organizations met for luncheon at the Union League Club of Chicago. After fellowship around the table, Mr. Charles V. Vickrey, Executive Secretary of the Religion and Welfare Recovery movement, presented plans which are already

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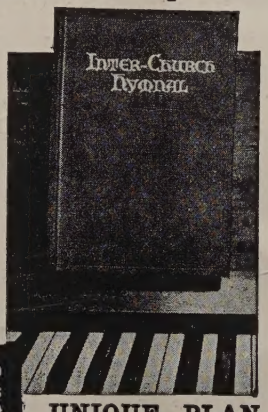

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under way for Loyalty Days next October, in which all churches of all creeds and denominations are asked to participate. It is part of a great movement to bring people back to church and fill the pews of the churches.

World Convention

THE Twelfth World's Sunday School Convention is to meet in Oslo, Norway, July 6-12. It promises to be the most significant of the large world gatherings of Christian workers held during 1936.

Among those who are to participate on the program of the Convention are Sir Harold Mackintosh of England; Dr. James Kelly of Scotland; Dr. Toyohiko Kagawa of Japan; Dr. Chester S. Miao of China; Prof. G. Baez Camargo of Mexico; Dean Luther A. Weigle and Dr. Robt. M. Hopkins of the United States. The Convention is being sponsored in Norway by His Majesty, King Haakon VII, and the Rt. Rev. Johan Lunde, Bishop Primate of the State Church in Norway.

The Convention is a delegated body and will be composed of thirty-two hundred representatives from the various countries of the world. The Sunday School movement has representatives now in one hundred and twenty-four nations, forty-eight of which are organized for cooperative work in religious education. The allotment of delegates to the United States and Canada is seven hundred, and these delegates are now being officially appointed by the World's Sunday School Association.

The Oslo Convention will be the twelfth of these great World gatherings of Sunday School workers that have been held during the past sixty years. Former Conventions have met in London, Glasgow, Zurich, Rome, Jerusalem, Tokyo, St. Louis, Washington, Los Angeles and Rio de Janeiro. They have greatly aided the Sunday School cause around the world which now enrolls almost forty million people.

Senior C. E. Topics

May 3—What Shall I Do for a Living? Gen. 4:1,2; 13:1,2 (Vocation Day. Consecration meeting.)

May 10—The Golden Rule in the Home. Col. 3:16-25.

May 17 — Nationalism and International Goodwill. Phil. 2:4,5; Acts 17:26 (World Goodwill Day).

May 24—The Story of the Criminal: How He Is Made. Prov. 1:10-19.

May 31—The Story of the Criminal: What Should Be Done with Him? Matt. 5:43,44; 12:12.

Sunday School Lessons

May 3—Jesus Teaches Forgiveness, Humility, and Gratitude. Luke 17:1-19.

May 10—Effectual Prayer. Luke 18:1-14.

May 17 — Jesus Inspires Honesty. Luke 19:1-10, 45-48.

May 24 — Building for the Future (Temperance Lesson). Luke 20:45 to 21:9, 34-36.

May 31 — The Last Supper. Luke 22:7-23.

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